Trimnell, Chas. Trimnell

The Bishop of *NORWICH's*

Thanksgiving-SERMON

Before the

HOUSE of LORDS,

On *Thursday, February* 17. 1708.

Die Veneris 18° *Februarij* 1708.

IT is Ordered by the Lords Spiritual and Temporal in Parliament Assembled, That the Thanks of this House be, and are hereby given to the Lord Bishop of *Norwich*, for his Sermon preach'd before this House Yesterday, in the *Abbey-Church* at *Westminster*: And he is hereby desired to Print and Publish the same.

Math. Johnson,
Cler' Parliamentor'

A

SERMON

Preach'd before the

Houſe of Lords,

AT THE

Abbey-Church in *Weſtminſter*,

On THURSDAY, *Feb.* 17. 1708.

Being the DAY Appointed for a Publick THANKSGIVING, *&c.*

By the Right Reverend Father in God,
CHARLES Lord Biſhop of *NORWICH.*

LONDON:

Printed for D. Midwinter, at the *Three Crowns* in St. *Paul's* Church-Yard. MDCCIX.

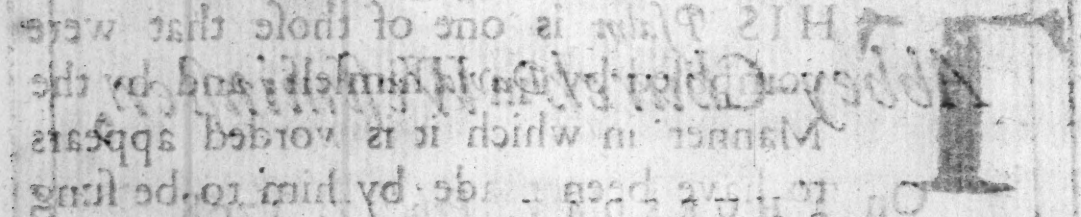
A

PSALM XXXVI.

A PSALM

OF

DAVID.



THIS Psalm is one of those that were
Manner in which it is worded appears
by the People, and addressed to God on his Account
with whom 'tis believed he was at this time in War.
Thus it begins:

Psalm XX. 6.

Now know I that the Lord saveth his Anointed: He will hear him from his Holy Heaven, with the saving Strength of his Right Hand.

THIS *Psalm* is one of those that were composed by *David* himself; and by the Manner in which it is worded appears to have been made by him to be sung by the People, and address'd to God on his Account and Behalf. In part of it Prayers are put up for the Success of the King against the Children of *Ammon*, with whom 'tis believed he was at this time in War. Thus it begins: *The Lord hear thee in the Day of Trouble, the Name of the God of Jacob defend thee; send thee Help from the Sanctuary, and strengthen thee out of Sion*: And so on in the two following Verses. The 8th Verse expresses great Assurance that these Petitions were granted already, and that their Enemies even before the Engagement were in a manner trodden under their Feet; *They are brought down and fallen, but we are risen, and stand upright.* And the Text expres- *Ver.* 1. 2.

ſes the ſame kind of Confidence in God, but ſtill with an Eye to, and Proſpect of his future Aſſiſtance. *Now know I that the Lord ſaveth his Anointed: He will hear him from his Holy Heaven, with the ſaving Strength of his Right Hand.*

Theſe Words are not the leſs proper to be conſider'd by us upon the preſent Occaſion, for importing the firm Dependance which the People had, that God would bleſs their Prince in the Defeat of their Enemies; becauſe though he has bleſſed us with many Defeats of ours, we are ſtill in the War, and waiting for that important Event, which the great Progreſs we have hitherto made, does encourage us to hope will be ſuch as we wiſh. I ſhall therefore take occaſion from them to enquire;

I. What Grounds we have for that Confidence in God which is expreſſed in the Text?

II. How thoſe Grounds may be improved to the Accompliſhment of all that we yet hope for?

I. The firſt of theſe Enquiries I ſhall endeavour to ſatisfy, by conſidering, 1. The Advantage of our Cauſe; and, 2. The Gracious Support God has hitherto given it.

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1. As for the Cauſe we are engaged in: It is for the Defence of our Sovereign, againſt a Foreign Pretender to the Crown; the Defence of our Liberties againſt Arbitrary and Unlimited Power; and the Defence of our Religion againſt a Groſs and a Cruel Superſtition.

It is *the Defence of our Sovereign againſt a Foreign Pretender to the Crown*: The Defence of a Sovereign, bleſſed by him, whom ſhe chearfully Obeys, and loved by thoſe whom ſhe quietly Governs: Againſt a Pretender whom all the Methods of Providence have hitherto excluded, and who was he to come, would come with a Rod, and not in the Spirit of Meekneſs. The Religion he is bred up in can teach him no Gentleneſs towards us; but his angry Inſtructors muſt no doubt have fill'd his Breaſt with the eager Senſe of ſuppoſed Injuries done him, and inſpired, in their Opinion, a Holy Deſire of Revenge, upon every Opportunity of taking it that ſhould fall in his way. It is not long ſince he made an open Attempt upon Her Majeſty's Crown, and the Rights of Her People: And had God permitted that vain Imagination to Proſper, we ſhould quickly have felt the diſmal Effects, and inſtead of a Nurſing Mother have had a Furious Oppreſſor. For he who has been trained up from a Child under the Example

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and Patronage of a Prince accustomed to Govern by Persecution and Violence, would be but too likely to Employ the Power he got, to carry on the Ends and Designs of him that helped him to get it. But as it pleased God to Preserve Her Majesty's Throne from being in this manner Usurped; so we have Ground to hope he will go on to Establish it, both for Her own Sake, and for the Sake of that Liberty of which She has so just and tender a Care.

For this is another Advantage of our Cause, that we are engaged in *the Defence of our Liberties against Arbitrary and Unlimited Power.* A Cause this so Laudable in it self, that they stand Recorded with the highest Honour in the History of all Ages and Nations, who have gone farthest in maintaining the Freedom of their Country; and they are loaded with the greatest Infamy, who have at any time betrayed the Liberties of it.

Some indeed have betrayed the Liberties of their Country, by that very Means by which they proposed to themselves to Preserve them: As the People of *Rome* did by setting up the *Decemvirate* in the Place of the Consular, and in Diminution of the Senatorial Power. But in this they soon found their Mistake, and hoped to recover their Liberty, thro' the Help of those very Persons, out of fear of being enslaved by whom, they had brought the Commonwealth

monwealth to that deplorable State. * Not much unlike this was our Care here at Home, when too many False Patriots having abolished this House, and with that the Regal Authority, reduced their Country to the vilest Subjection, under Pretence of Securing the Liberties of it.

* *Circumspectare tum Patriciorum vultus, Plebeij: Et inde libertatis captare Auram, unde servitutem timendo in eum statum Rempublicam adduxerunt.* Liv. l. 3. 37.

Such Instances of the extravagant Abuse of, and the false Pretences to Liberty, by some Designing and Ambitious Men, are the only Topicks that can in the least support any Man in speaking against it. But if such Reasoning can make any thing Evil, it is impossible that any thing should long continue to be good; because nothing of this kind is so good, but it may be abus'd. And if Liberty is to be given up, or taken away, for the Avoiding of such Evils as may now and then happen from the Abuse of it; Oppression and Violence will be no longer evil, but the greatest Tyranny must be maintain'd, as that which is for the Good of the World.

But, God be thanked, we have other Notions of Liberty, formed upon those just Measures of it, which, under Her Majesty's Gracious Government, we at present enjoy; and do not think it consists in the Dangerous Power of letting the Reins loose to our Passions, living all at our Wills, and under no

Rule; but in a Security of being protected by Laws, upon a due Obedience to them, in the free Enjoyment of all our Civil and Religious Rights. And whoever is againſt Preſerving this kind of Liberty, juſtly forfeits all his own Intereſt in it, and deſerves to fall under that Servitude he would bring upon others. For we may take it for granted, that no Man labours to bring himſelf into Bondage; and that therefore the Promoters of Arbitrary Power, hope to get ſome Part of it themſelves; which is in effect, under the pretence of Reſtraining Liberty from growing Licentious, to ſet up for a Boundleſs one in all that have any Authority, at the Expence of the juſt Freedom of thoſe that have none.

But God has ſo often declar'd himſelf againſt the Oppreſſors, and in favour of thoſe who have been Oppreſs'd, that we may hope he will put a ſtop to that Torrent of Power, which has afflicted ſo many, that it proceed no further. Every one knows how much he pitied, and in how wonderful a manner he deliver'd the Children of *Iſrael* out of the Houſe of Bondage in *Egypt*; by what Miracles of Mercy he ſecur'd the Paſſage of his own People, and what aſtoniſhing Vengeance he took upon thoſe that purſued them. One of the Ways by which he chaſtis'd them, was, Order-

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ing the Children of *Iſrael* to *borrow of their Neighbours, Jewels of Gold and Silver*; which they accordingly did, and *ſpoiled the Egyptians*. And *Iſidor Peluſiota*, a Scholar of St. *Chryſoſtom's*, accounts for the Juſtice of God in this Proceeding, from that which the Children of *Iſrael* ſuffer'd under the *Egyptians* in the Loſs of their Liberty; which, he ſays, was beyond all Compariſon of more Value than any other Temporal Goods; and ſo alter'd the Caſe, that the *Egyptians* were ſo far from being injur'd in what was thus taken from them, that they were not ſufficiently puniſh'd for their Cruel Oppreſſion. (†) Of this Deliverance which God wrought for the People of *Iſrael*, they are afterward put continually in mind, as a ſufficient Argument of Obedience to them and their Children for ever; and with this they are as conſtantly reproached upon every Falling away. They are often threatned with being brought into Bondage again upon their Tranſgreſſions, and having thoſe that hated them, ſent to be Lords over them: And they are at laſt ſcourged with a long and grievous Captivity. We cannot think that God would have proceeded after this manner, if Arbitrary Taxes, and Priſons and Galleys had been innocent Things,

Exod. xi. 2. xii. 35.

(†) Ἐπὶ τοῦ τὴν ἐλευθερίαν ἀφελομένους χρήμασιν ἀμυχαῖς ἐκέλευσεν, ἐ μόνον μὴ ἀδικεῖσθαι ἐκείνους ἐν ἔργοις φαίην, ἀλλὰ μηδὲ τὴν ἴσην τιμωρίαν ἀπαιτῆσαι. Iſid. Peluſ. L. 4. Ep. 87.

and the Instruments only of a Wise and Good Government: Nor would *Nehemiah* have pray'd unto God with such Assurance of being heard by him as he did, upon this Consideration, That he pitied the Bondage of the People, and did not require the Bread of the Governor; if he had not believed that God was best pleased with those Rulers who had Compassion and Mercy on those that were under them.

Neh. v. 18, 19.

They must have very strange Notions both of God, and their Brethren, who can find in their Hearts to use them ill, and think he will approve it. It is much more reasonable to believe, That the Maker and Preserver of all Men, who is of Good Will toward them, and does not at any time easily Grieve them, will be greatly Offended at those that do; and Succour them, who stand up for their Country, and acquit themselves well in so Noble a Cause.

When the People of *Corinth*, press'd to engage with the rest of their Allies against the *Athenians*, for the avoiding that Slavery which was otherwise coming upon all of their Cities; among other Arguments they urg'd this as a mighty Encouragement, That the Oracle advis'd it, and that their God would help them against those that had broken their Trea-

ties, and invaded their Neighbours. (†) But we have also a more sure Word of Prophecy, and find the *Psalmist* to have been of this Judgment, and to have succeeded accordingly. In this Confidence likewise did *Jehosaphat* sing, when he went out against the Children of *Ammon*, and prevailed against them: And upon the same Ground did *Judas Maccabæus* Encourage his Brethren against the Armies of *Syria*, saying, *They come against us in much Pride and Iniquity, to destroy us, our Wives, and our Children, and to spoil us; but we fight for our Lives, and our Laws; wherefore the Lord himself will overcome them before our Face.*

(†) Θαρρῦναι ἴσως καὶ πολλὰ ἔτι πόλεμον τῷ τε Θεῷ χρήσαντος καὶ αὐτῷ ἴσως χωρὶς ξυλλήψεως. Thucyd. l. 1. p. 80.

2 *Chron.* xx. 22.

1 *Macc.* iii. 20.

It were endless to produce all the Examples that might be brought for this Purpose. These are abundantly enough to warrant our Hopes, that God will continue his Blessing upon our Fleets and Armies; especially if we consider that we Fight not for our own Liberties only, but for those of *Europe*: And for our Laws in as full a Sense as *Judas Maccabæus*, or *Jehosaphat*, or *David* before, did for theirs; that is to say, as they include and guard the State of Religion.

And this is the next Advantage of our Cause, That it is in *Defence of our Holy Religion, against a gross and a cruel Superstition.* Nor need we make any

any doubt to call the Religion of Popery a groſs and a cruel Superſtition, for any of thoſe Attempts to Palliate it, that have lately been made: But we have the more Reaſon to Dread it, upon the account of thoſe Things that have been ſaid in its Favour with ſo little Integrity. We can never think Popery leſs Superſtitious for any Colours by which the *Eſſay for Catholick Communion* endeavours to cover it; nor the leſs Cruel, for having been told in another Paper † of the ſame Deſign with the former, that there have been no Barbarities uſed, nor Blood ſhed upon the Score of that Religion, or by the Inſtigation of it, not in *Paris*, or *Ireland*, or any where elſe: But we have Reaſon to think the worſe of thoſe Errors, for thoſe Arts by which they who hold them go about to diſguiſe them; and to fear the more from thoſe that profeſs them, upon their pretending to bear us down in ſo ſhameleſs a Manner, that there is no Reaſon for our being Afraid.

† *Short Way with the Papiſts*, p. 53, 54.

This Method was taken in *France*, and here in this Country before, when the ſame Attempts were made there and here, tho' with different Succeſs, to Extirpate that which they were pleas'd to call Hereſy: And therefore as this Conduct of theirs ought to make us have our Senſes about us; ſo I truſt we ſhall Exerciſe them ſo well in proving all

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Things, and holding fast that which is Good, as to give our selves Reason to hope, that God will defend us in the Profession and Practice of his Holy Religion.

For tho' the Truth of the Christian Religion, is not to be propagated by the Sword, yet it may, and ought in these Cases to be defended by it, against all such as Attempt by Force to destroy it. Nor can any War be juster than that which Nations Enter into, to keep off a Religion which they believe to be false, from being violently obtruded upon them: As the Liberties of Men cannot possibly be invaded in a tenderer Part; and they can in no Case better expect the Assistance of God, than in their Endeavours, to preserve that Worship which they have Reason to think is most agreeable to him.

It is plain that those Leaders among the *Jews*, whom I mention'd but now, expressed great Assurance of the Success of their Arms upon this very Ground; and *Constantine* went on the same to the Relief of the Christians, beginning only to be a Christian himself against the Tyrant *Licinius*, and triumphed accordingly over him. (†) And were the Arms of Christians never otherwise employ'd than in restraining the

(†) Τοῦτο μὲν οὖν ἄνωθεν ἐξ ἱερᾶς χαρακτὴν εὐσεβείας ἐπάξιον, τὰ πρόπαλαι τ' καὶ νῦν ἀσεβῶν περιέχε νίκης. Euseb. l. 10. cap. 9.

Violence

Violence of Oppreſſors, and preventing thoſe Perſecutions with which Nations are threatned becauſe of the Truth, they would never bring a Reproach on the Chriſtian Name, and would much oftner meet with Succeſs.

Did we pretend to force our Religion, or Laws, good as they are, on any of our Neighbours, or to enlarge our Dominions by ſeizing on theirs, we could not reaſonably hope that God would proſper ſo Unjuſt a Deſign: But when we fight with no other View than that of preſerving of our own Conſtitution, and laying a firm Foundation for Peace, we may humbly depend upon God, that he will continue to bleſs and advance ſo Righteous a Cauſe.

Of this we ſhall have the greateſt Aſſurance, as we go on to conſider:

2. *The Gracious Support God has hitherto given it.*

Our Cauſe has been the ſame that it is, all along ſince the Happy Revolution under the late King of Glorious Memory, excepting only that the Work he began has gone on faſter under Her Majeſty. But though in his Reign, when it was in its Infancy, it ſtruggled with Difficulties, yet it was never left nor forſaken by God, but kept alive and preſerved thro'

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ſeveral Providences, and ſometimes in a Proſperous Eſtate, by many Bleſſings upon the Unwearied Endeavours of that Great and Excellent Prince. And when our Cauſe ſeemed to have received a great Blow by his Death, and we were almoſt tempted to think our Loſs was irreparable; it pleaſed God to convince us in the moſt Gracious manner, that we feared even where no Fear was; by placing One on the Throne that has overcome many Things which He found too difficult for Him.

And what may we not reaſonably promiſe our ſelves from the Protection and Care of a QUEEN, who does ſo much to Secure to Her ſelf the Protection of God? Who employs the Authority She holds under him to his Honour, and the Good of Her People; and recommends Her ſelf and them to his Favour, by Her conſtant Devotion: Who, with *David*, putteth Her Truſt in the Lord; and believes, that thro' the Mercy of the moſt High She ſhall not be moved: Who glories in his Strength, and greatly rejoices in his Salvation; and hopes, that he will ſtill help Her from his Sanctuary, and ſtrengthen Her out of *Sion*.

He has made Her ſtrong in the Union of Two Great Kingdoms, and in the Affections of Her People; in the conſtant Zeal of Her Parliament to Carry on this Neceſſary War; and in the Wiſe and Faithful Management of the Publick Supplies, thoſe Well-diſpoſed Sinews that have given Spring and Force to every Step and Motion of it; and, to compleat all the reſt, in the Uncommon and Surprizing Conduct of that Great General, who by his Repeated Victories, has brought it in all appearance ſo near to a Happy Concluſion.

There has not a Year gone over our Heads, in which we have not had ſome Advantage to ſpeak of, ſome Succeſs to acknowledge; while every other Year has been Crowned with greater Bleſſings by far than we could ever expect. This laſt in particular has put a Second Song of Praiſe in our Mouths; and, conſidering with what a Cloud it began, and had for ſome time after hanging about it, has clear'd up, beyond all the Hopes that we had in many Parts of it: While it pleaſed God to exerciſe our Dependance on him, by the many Difficulties he ſuffer'd to lye in our way; the more plainly to ſhew us the Part he had in Removing them, and the better to illuſtrate

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the Worth of thoſe Inſtruments he was pleas'd to employ in ſo Critical an Hour, and ſo wondrous a Work. For, without entring into Particulars, I believe one may venture to ſay, that no Place or Time, within the Compaſs of a ſingle Campaign, did ever afford more Eminent Inſtances of an Extraordinary Valour and Conduct in Men, or more Signal Interpoſitions of the Providence of God in the Behalf of a People, than this laſt in *Flanders* has done. The mighty Obſtacles over which we prevail'd, when we were in the greateſt Diſtreſs, and the Vaſt Conſequence of what we have won, are great Reaſons to induce us to hope, that there does not much remain behind between us and a Peace. What has paſs'd, muſt ſurely by this time have convinc'd our Enemies, if their Pride is not ſtill as great as their Fear, that they are to deſpiſe Us and Wonder no more: And it ſhould, one would think, as fully ſatisfy Us, that we have no Reaſon to be greatly afraid, with ſuch Support on every ſide. All theſe Inſtances of Favour, cannot chuſe but diſpoſe us to think that God is with us indeed, and will go on to fight for us, as he has hitherto done.

I know it is not always safe to argue from present Success; nor just to conclude, that God espouses a Cause which he sometimes suffers to prosper: And therefore, I did not begin to lay the Ground of our future Prospect upon it. But when we consider the Advantage of a Rightful, and Lawful, and Protestant QUEEN, above a Foreign, Unknown, and Popish Pretender; and the Preference of an Equal Government, to Oppression and Tyranny; and the Interest which True Religion has in the Protection of God, before the Corrupt Traditions of Men: And when it has pleased God already, for the Maintenance of these, to raise up such Excellent Instruments, and to bless the Means in their Hands with such Amazing Success; it is impossible not to draw Encouragement from it, to think that God does take this Matter into his own Hand, and expects our Persisting in that, which he is pleas'd to Support by such a Train of Gracious Events.

Without such dazling Marks of the Almighty's Defence, we might from the bare Consideration of the Government of the World, be full of Hopes that a good Prince engaged in so good a Design, would be always under the Care and Safeguard of Heaven: But after such Signs of God's Providence

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over the QUEEN, how can we do otherwiſe than ſay, *Now know we, that the Lord helpeth his Anointed, and will hear* Her *from his Holy Heaven with the ſaving Strength of his Right Hand.*

I know nothing that can create any reaſonable Diſtruſt of the Continuance of his Bleſſings upon us, but the Conſideration of our Wickedneſs, and the Apprehenſions that too juſtly ariſe from that Conſciouſneſs we have of our Sins. And if we were to take our Views from theſe, the Proſpect indeed would be Melancholy enough. The increaſe of Impiety under ſo many Obligations to a more perfect Obedience, would be of ſufficient Malignity to blaſt even all theſe Promiſing Hopes: If God ſhould not be more concerned to preſerve the Profeſſion of his true Religion among us, than to puniſh that Unrighteouſneſs, by which we caſt a Blemiſh upon it.

II. It is therefore Time to conſider, *How theſe Grounds of our Confidence in God may be improved to the Accompliſhment of all that we yet hope for.*

And the firſt Thing we have to do, is to take Care, That this Goodneſs of God, of which we have had ſo long an Experience, may at laſt lead us to a thorough Repentance: Conſidering that there is no Provocation ſo great as the Abuſe of

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his Mercies; and that if we are not corrected by thoſe Chaſtiſements, in which he has, as it were, but dallied with us, we ſhall feel a Judgment worthy of God. But if a ſerious Reflection upon his dealing thus Graciouſly with us, gives us a deep Senſe of our Unworthineſs of it, and an earneſt Deſire of becoming hereafter more fit to be favoured; we have great Reaſon to hope we ſhall continue to reap the Fruit of his tender Compaſſion.

And let us not think that this is an improper Leſſon for a Day of Thankſgiving, on which we can take no ſolid Delight under all our Advantages, further than we are conſcious of having ſincerely endeavoured to be in ſome meaſure fit to receive them, or at leaſt of our deſiring at preſent to be worthier of them. For this is the only way by which we can ſhew our Gratitude to God for thoſe Bleſſings he has already beſtowed; and without this, he will not *remember our Offerings*, nor *accept our Burnt Sacrifice.*

But if in an humble Senſe that God has not dealt with us as our Iniquities deſerved, we thankfully acknowledge his Benefits, and make all the Returns of Obedience and Love that are in our Power; there is ſomething ſo engaging in Gratitude, that we need

need not much queſtion, but Goodneſs will flow down like a Stream from the Fountain of it, upon thoſe who receive it ſo well, and lead them forth beſide the Waters of Comfort.

And while we are returning our Thanks and Praiſes to God for the many Victories he has bleſſed us withal, we muſt not forget the Happy Inſtruments of them; Thoſe Great Men, whether of our own Countrey or among our Allies, who have bravely hazarded their Lives for us, and ſuſtained the Burden and Heat of this Glorious Year.

And to make our Thankſgivings to God as acceptable every way as we poſſibly can, let us uſe the Advantages we have to the Honour of him who conferred them upon us; and to that End for which he deſigned them: Adorning that Holy Religion which is thus wonderfully preſerved to us by a good Converſation, and improving the Eaſe we enjoy to the Benefit of all whom our Kindneſs can reach. We are, God be thanked, *called unto Liberty* in a Civil as well as Religious Reſpect, and being ſupported in both, ſhould think our ſelves obliged *not to uſe our Liberty* of either kind *for an Occaſion to the Fleſh, but in love to ſerve one another.*

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Let us ſerve Her Majeſty eſpecially with all poſſible Affection and Duty, and by all Gentle and Peaceable Means to ſpread the Joy of this Day as far as we can. And let us account it a double Increaſe of this Bleſſing, if we can improve our Succeſſes Abroad to the quieting of Mens Spirits at Home, and ſinking their Private Reſentments into the Common Satisfaction of being farther removed from the Miſeries of a *Popiſh* Religion and Government, and the Common Care of more effectually ſecuring our Own.

And without this Publick Spirit and Care, all our Advantages, great as they are, would ſoon begin to run back as faſt as they came; and we ſhould be in danger of falling from our preſent Happy Eſtate, in which we have the Enjoyment of Freedom and Truth. Who would not do what he could to preſerve to his Country ſuch Bleſſings as theſe, againſt an Enemy that would ſpoil it of Both? We ought to have the ſame Spirit that the *Corinthians* and *Bœotians* endeavour'd to put into the other Cities of *Greece*, that were in Alliance with them, to keep one another from falling into the Hands of the Incroaching *Athenians*; with whom they thought they ought jointly to ſtrive to the uttermoſt,

most, as with those that endeavour'd to bring into Bondage not only those that were near them, but those also that lived afar off. (†) This Spirit did *Judas Maccabæus* endeavour to keep up in the *Jews*, after *Seron and his Host were overthrown before him*, new Forces being gather'd against him. *Arm your selves*, says he, *and be valiant Men---------- for it is better for us to die in Battel, than to behold the Calamities of our People and our Sanctuary.* And *Isidore Peluſiota* in the Place above-mentioned, says, That for the preſervation of Liberty, they who had any true Senſe in them, would part not with their Subſtance only, but even their Lives. Nor ought ſuch Incitements to Battel as theſe to be looked upon as proceeding from a Delight in War, but on the contrary, from an earneſt Deſire of Peace, which can no other way be either obtain'd or preſerv'd.

(†) Πρὸς τούτοις γε δὴ, οἱ μὴ πρὸ ἐγγὺς ἀλλὰ καὶ πρὸ πολὺ ἀπωτέρω περῶν δηλοῦσι, πῶς ἀ χρὴ καὶ ὅτι τὸ ἔσχατον ἀμύνειν καὶ ἐλευθεῦν. Thucyd. l. 4. p. 313.

1 *Macc.* iii. 58.

Under this Notion it was that the *Corinthians* urged their Confederate War: (*) And the United Parliament of *Great-Britain* has ſhewn that they had the ſame Thoughts of

(*) Ἐκ πολέμου μὲν γὰρ εἰρήνη μᾶλλον ἐς βεβαιῶν ἐφ' ἡσυχίας δὲ μὴ πολεμῆσαι οὐχ ὁμοίως ἀκίνδυνον. Thucyd. l. 1. p. 82.

this Matter, by the great Diſpatch they have made in providing the neceſſary Supplies for the Proſecution of that in which we are Engaged, with all poſſible Vigor. And this I truſt will be a Means of quickning up every one elſe in their ſeveral Stations, to diſcharge the Part that is incumbent upon them, with the utmoſt Alacrity.

And could we but once with one Heart, and one Mouth Glorify God for the great Things he has done for us already; and with one Heart alſo, and one Hand concur to procure the good Things we ſtill want; joining with the QUEEN, as the Church of *Iſrael* did with *David*, in beſeeching God to continue his Saving Providence over us: We might with good Aſſurance, hope that he would accept our Thankſgiving, and that he would not withhold the Requeſt of our Lips.

Then ſhould we be a Happy People indeed, and a Praiſe in the Earth: Then ſhould we ſit quiet and ſafe, and be as free as our Hearts could deſire; till *the Creature it ſelf alſo* ſhould *be delivered from the bondage of Corruption*, and we all came *to the glorious Liberty of the Children of God.*

To which Bleſſed Eſtate God of his Infinite Mercy bring us all, for the ſake of his Son Jeſus Chriſt: *To whom be aſcribed all Honour and Majeſty, Dominion and Power, now and for ever.* Amen.

FINIS.

KF
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